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MISSIONS IN ASSAM

A CHAPEL IN ASSAM

AMERICAN·BAPTIST·MISSIONARY·UNION
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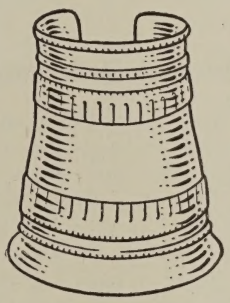
People and Scenes in Assam

HISTORICAL SERIES

MISSIONS IN ASSAM



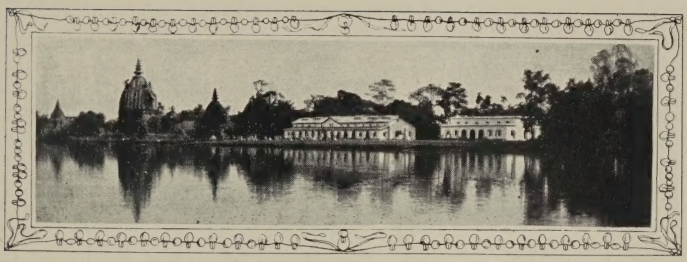
AMERICAN BAPTIST MISSIONARY UNION
BOSTON :: :: MASSACHUSETTS

Acknowledgment

THIS sketch was prepared by Rev. E. G. Phillips, D.D., and Rev. M. C. Mason, D.D., of our mission at Tura, Assam. The photographs from which the illustrations were made were furnished by our missionaries.

Additional Information

FOR the further study of Baptist missions in Assam, reference should be had to the current numbers of *The Baptist Missionary Magazine*, the Annual Report and the Handbook. Several helpful leaflets are also available, among which should be mentioned, "The Gospel Among the Garos." Books on Assam are few. The best is "A Corner in India," by Mrs. E. W. Clark, a bright, interesting account of mission work among the Nagas.



Temple, Treasury and Courthouse, Sibsagor

MISSIONS IN ASSAM

INTRODUCTION

ASSAM is a country full of interest. Its location, both geographical and political; its history, ancient and modern; its people, with the surrounding nations, and its religions, — each has an attractive interest, as does also its opportunities for ethnological, philosophical and natural history research. To the children of God, of special interest is the history, present condition and outlook of the Kingdom in that land. Of deep interest, too, is its location. The northeastern frontier province of the Indian Empire, it is an important piece of growing Christian civilization thrust up to the very entrance of that long closed land, Tibet, and also ready to make a flank movement on northern Burma, and through that country upon western China. From near Sadiya in upper Assam the lowest and most practicable pass of the whole range penetrates the Himalayas into Tibet, through which already the Indian Government has been urged to construct a railway. Christian civilization, aided by the telegraph and railway from the sea to upper Assam, and by an efficient daily service of dispatch boats and a fleet of freight steamers on the Brahmaputra, is pushing up to the very gateway of central Asia.

Assam is also of no mean importance as concerns India as a whole, for it is a part of the new province of Eastern Bengal and Assam,* the forming of which has made Bengal a storm-center of unrest. The Assam Mission therefore occupies a most strategic position.

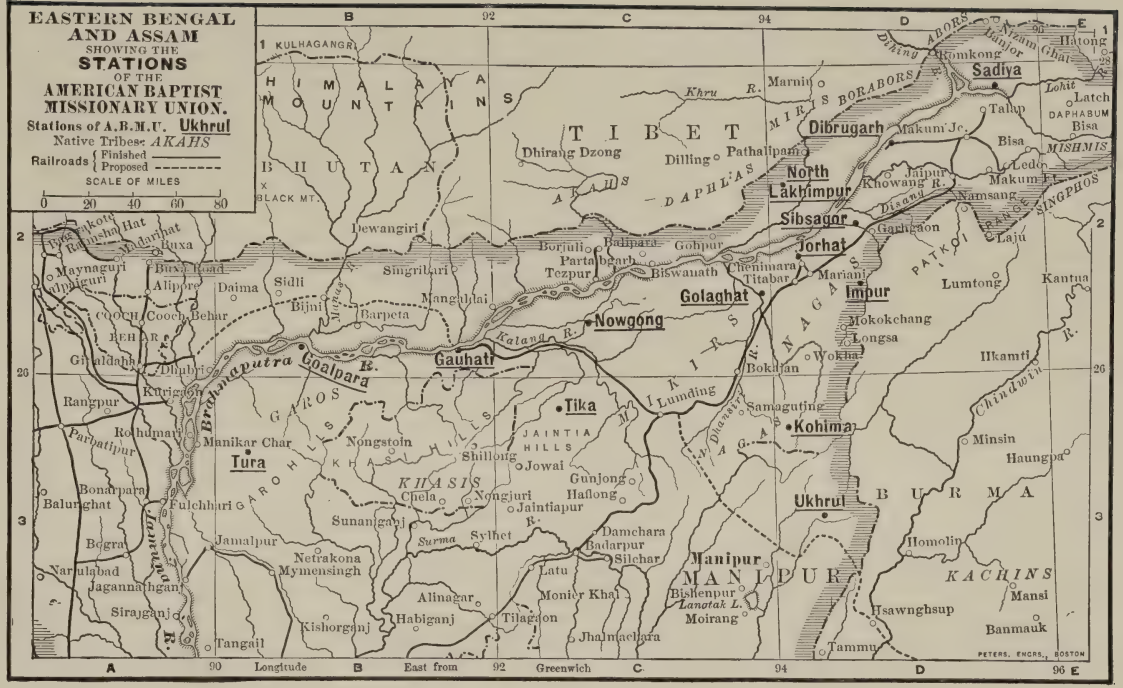
THE COUNTRY

Assam contains 56,243 square miles of territory and consists of two large valleys, the Brahmaputra to the north and the Surma to the south, with the Assam range of mountains between them and parallel to the Himalayan range. The name "Assam" was originally applied to the valley of the Brahmaputra alone, as this only was under the *ahom*, or Assam kings. This valley is mostly an alluvial plain, with many abrupt hills breaking its surface, like the peaks of submerged mountains. It is about 450 miles long, with an average breadth of fifty miles. The Brahmaputra is navigable the whole year by large steamers to Dibrugarh, a mighty river forming a natural highway for the extensive commerce of the province. For the greater part of its course it flows between sandy banks, and the bed is constantly shifting within a belt of about six miles on either side. It is fed by many affluents from both sides, many of which are navigable in the rainy season by small steamers, and at all seasons by native boats. This valley is said to contain more rivers (sixty in all) than any other country of corresponding size in the world.

The Surma or Southern Valley is in area barely one third of the Brahmaputra Valley, and is a network of sluggish, deltaic streams which by deposit are constantly elevating the lands nearest their banks. These are the abode of a dense population.

The Assam range of mountains, in reality a spur of the Himalayas, extends from the bend in the Brahmaputra, where it turns toward the sea, to the mountains of

* In 1905 the old province of Assam was united with a portion of Bengal, and the whole province is now named Eastern Bengal and Assam. Our missions are all in the part formerly called Assam, and unless otherwise indicated the term "Assam" is used in this sketch as meaning the smaller territory formerly called by that name.


EASTERN BENGAL AND ASSAM
SHOWING THE
STATIONS
OF THE
AMERICAN BAPTIST MISSIONARY UNION.
Stations of A.B.M.U. Ukhrul
Native Tribes AKAHS
Railroads Finished
Proposed
SCALE OF MILES
0 20 40 60 80
HIMALAYA MOUNTAINS
TIBET
BHUTAN
KULHAGANGRI
BLACK MT.
Dewangiri
Rangshal Hat
Madarihat
Buxa
Buxa Road
Maynaguri
Jalpiguri
Alipore
Daima
Sidli
Singritari
Bijni
Barpeta
Mangaldai
COOCH BEHAR
Cooch Behar
Gitaldaha
Dhubri
Kurigram
Rangpur
Rohumari
Parbatipur
Manikar Char
Tura
Bonarpara
Balunghat
Fulchhari
Begra
Jamalpur
Narulabad
Jagannathganj
Sirajganj
Tangail
Kishorganj
Habiganj
Alinagar
Tilagaon
Monier Khal
Jhalmachara
Netrakona
Mymensingh
Sunamganj
Surma
Sylhet
Damchara
Badarpur
Silchar
Latu
Manipur
MANIPUR
Bishenpur
Lanotak L.
Moirang
Tammu
Ukhrul
Jowai
Shillong
Nongstoin
Chela
Nongjuri
Jaintiapur
Haflong
Gunjong
Tika
Lunding
Samaguting
Kohima
Wokha
Bokajan
Mokokchang
Longsa
Impur
Golaghat
Nowgong
Gauhati
Goalpara
Jorhat
Titabar
Mariani
Biswanath
Chenimara
Gohpur
Borjuli
Partabgarh
Tezpur
Rangpara
Sibsagor
North Lakhimpur
Dibrugarh
Sadiya
Dhirang Dzong
Dilling
Pathalipam
Marnin
Khru R.
Dihing
Hkamkong
Namsang
Khowang R.
Jaipur
Makum Jc.
Tinsukia
Ledo
Makum
Bisa
Lahit
Latch
DAPHABUM
MISHMIS
SINGPHOS
PATKOI
Garhgaon
Laju
Lumtong
Kantua
Ilkamti
Chindwin R.
Minsin
Haungpa
Homolin
KACHINS
Mansi
Hsawnghsup
Banmauk
BURMA
Hatong
Nizam Ghat
Major
ABORS
MIRIS
BORABORS
DAFLAS
AKAHS
MIRI HILLS
NAGAS
KHASIS
JAINTIA HILLS
GAROS
GAROHILLS
Brahmaputra R.
Kalang R.
Dhansiri R.
Surma R.
Jamuna R.
Ganges R.
PETERS, ENGRS., BOSTON
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1 2 3 26

northern Burma and western China, and divides the two valleys. It rises in the Garo Hills to about 4,600 feet above sea level, in the Khasi Hills to 6,450 feet, and in the Naga Hills reaches nearly 10,000 feet in Japvo peak, which overhangs Kohima.

For administrative purposes Assam is divided into fourteen districts. Beginning at the west we have, in the Brahmaputra Valley, Goalpara, Kamrup, Nowgong, Darrang, Sibsagor and Lakhimpur; in the hills, Garo Hills, Khasi and Jaintia Hills, North Cachar, Naga Hills, Manipur and Lushai Hills; in the Surma Valley, Sylhet and Cachar. The Lushai Hills are south of the Surma Valley.

Although Assam lies wholly in the temperate zone, it has a tropical climate and tropical vegetation and animal life. It has two seasons, a monsoon season from May to October, when there is abundance of rain and the atmosphere is warm, damp and enervating, and a cooler and dry season, with little rain and almost uninterrupted sunshine, save as heavy morning fogs prevail along the main rivers. This season gives a cool, more bracing atmosphere, much more healthful than the summer months. The average rainfall is about 113 inches for the year, with the highest record for the world at Cherrapoonjee, a village on the southern face of the central range.

The open plains of the Surma Valley and of the upper part of the Brahmaputra Valley are generally considered to be healthful, favorable for habitation by Europeans, as are also the higher parts of the central range. But for a great part of the province the climate is malarious and favorable to tropical diseases. Much, however, of the unhealthfulness is due to the unsanitary habits of the people. With the spread of education and the recognition of the first principles of cleanliness and sanitation, and especially of a conscience that will regard the interests of others as well as their own present convenience, there will doubtless be a great improvement in the healthfulness of the province.

THE PEOPLE

The population, according to the last census, that of 1901, numbered 6,126,343 for Assam. This is distributed as follows:

Surma Valley	2,656,629
Brahmaputra Valley	2,619,077
Hill Districts	850,637

Over eighty-five per cent. of these were censused as engaged in agriculture. Less than three per cent. of the people live in towns. There are no cities in the province, and only four towns with a population of above 10,000. The density of the population varies greatly, ranging from 412 to the square mile in Sylhet to 11 in the Lushai Hills, with an average for the province of 109. As compared with other parts of India, the province is sparsely inhabited and could easily support a much larger population. Much fertile land lies waste. Under a well-established government there is a continuous tide of immigration, the population is increasing and doubtless will continue steadily to do so.

Heathen Garo Women

Hemmed in as India is by sea and the Himalayas, the only routes between it and the rest of Asia, practical for extensive immigration, lie at the northwest and northeast. From the northwest came the Aryans, and later the Greeks, Huns, Pathans and Moguls. Remnants of these tribes reached Assam, " while from the northeast

through Assam have come successive hordes of immigrants from the great hive of the Mongolian race in western China." Many, passing on into Bengal and the Surma Valley, became merged with the original inhabitants. But in Assam, "although in the plains large sections of the population, like that of Bengal, are of mixed origin, there are numerous tribes who are almost pure Mongolians; and an examination of their affinities, in respect of physique, language, religion and social customs, with other branches of the same family, forms one of the most interesting lines of inquiry open to ethnologists." In later years there has been taking place a large immigration from central India, to supply the demand for laborers in the great tea industry. Of these there are estimated to be 650,000 in Assam, of whom much the larger number are in the upper part of the Brahmaputra Valley. Among them some of our most successful work is being done.

THE LANGUAGE

One of the serious difficulties in the path of the missionary is the great diversity of languages. Says Mr. B. C. Allen, in the Census Report of 1901, "There is probably no country in the world which affords a richer field for the philologist than Assam, for, though the population barely exceeds six millions, no less than 167 different languages were returned at the last census." Many of these reported were the languages of foreigners, and

Traveling in the Naga Hills

many spoken by only a few, but after all possible deductions have been made a bewildering number of languages remain. These can be conveniently divided into three general classes, the Bengali, spoken in the Surma Valley and to some extent in the lower part of the Brahmaputra Valley; the Assamese, the principal language of the Brahmaputra Valley; and the large number of indigenous forms of speech belonging to the Tibeto-Burman family. The immigrant or tea garden people speak many Indian dialects, but nearly all use Hindi. In the Brahmaputra Valley they are rapidly acquiring Assamese, so that they are largely reached through that.

Bengali is a Sanskritic language, spoken by more than forty millions of the people of Bengal. It is a language with a large and growing literature, both religious and secular.

Assamese, too, is a Sanskritic language. This, also, has a literature, ancient and modern, but much more scant than has the similar though distinct language, Bengali.

The Tibeto-Burman family includes many languages, each intelligible only to the tribe using it. The largest of this family is the Bodo group, spoken by over 600,000. The largest tribes using uniform dialects are the Kacharis, living mostly on the plains, the Garos and the Khasis. The other dialects are, so far as known, spoken by smaller numbers each. Of the Naga group Mr. Allen says, "Villagers who live within sight of one another cannot converse, except in a language foreign to both." While it is true, doubtless, that these primitive tongues have a tendency to die out, when brought into competition with languages of a higher type, still they are one of the serious hindrances to mission work among these interesting, responsive peoples. We must take to them the message in their own tongues, for but few of them have more than a smattering of a mutually-used foreign tongue.

RELIGIONS

As with race and language, so with religion, Assam has been a battle-ground, and the results are like the

composite photograph, — touched by all the exposures made. We may divide the religions found here before Christianity came into three main divisions: Hinduism, Mohammedanism and spirit-worship or Animism. The census of 1901 gives the numbers adhering to these religions as follows:

Hindus, 56 per cent., or	3,429,299
Mohammedans, 26 per cent., or . . .	1,581,317
Animists, 17 per cent., or	1,068,334

This does not include Christians and a few Buddhists.

The people of the Surma Valley are closely related to the people of Bengal, and doubtless Hinduism and Mohammedanism there are much the same as in Bengal; but in the valley of the Brahmaputra their history is different, and so is said to be their character. The people coming into the Assam Valley from the east were not originally Hindus, but after becoming established there were gradually Hinduized. Says Rev. P. H. Moore:

> Hinduism is a broad term, ranging from absolute monotheism on one extreme to polytheism multiplied to the 333-millionth degree on the other. . . . Remember that, though they call themselves Hindus, you will go very wide of the mark if you expect to find their beliefs agreeing with that of Hindus in other parts of India, as described in books on Hinduism. The denominations of Christians are numerous, but the differences of Hindus are legion. Assam is said, religiously, to have passed from primitive Hinduism, through Buddhism and Adi-Buddhism back again to Sivism and Vishnuism. There are scars of the fierce struggle that brought about all these changes. The conglomerate elements which mark the ethnic character of the people have their counterpart in the varied mosaics of religious belief.

As a class Hindus are idolatrous. Superstitious fear of their priests binds them with fetters of brass. Though confessing that lying is sin against God, they are notorious for their untruthfulness.

Assam is a land of beauty, and one of the most attractive parts of the whole valley is where, at Gauhati, the magnificent river, Son of Brahma, sweeps down between

high hills clothed with everlasting verdure from summit to water's edge, and swirls around Peacock Island, that emerald gem rising from the middle of the flood. On a hilltop overlooking the whole beautiful scene stands the most famous temple in Assam, that of Kamakhya, a shrine of the Saktist worship, for which Assam is best known to the Hindu world. "One explanation of the Saktist doctrine," says Mr. Allen, "is that the lusts of the flesh prevent communion with God, and that the best way to overcome them is to indulge them to satiety." Another explanation, by the president of the College of Pundits, Nadiya, is that "it was invented to justify the

The Little Temple at Sibsagor

habit of drinking which prevailed among Brahmans, and to enable them to compete with the secular courtiers in the struggle for the favor of the king." In 1841 Robinson describes, in scathing terms, the ritual of this temple:

As soon as the well-known sound of the drum is heard, calling the people to the midnight orgies, the dance and the song, whole multitudes assemble and the crowd becomes dense.

The women employed to dance and sing on these occasions are those consecrated to the service of the temple, of whom it is reported there are no less than five hundred. Their presence, together with their filthy songs and more obscene dances, form the chief attractions. A song is scarcely tolerated which does not contain the most marked allusions to unchastity, while those which are so abominable that no person could report them out of the temple receive in general the loudest plaudits.

With such priests, is it strange that the people are degraded? How loud is the mute call for the purest of all teachings, — that of the sinless Son of God!

Mohammedans invaded Assam in the thirteenth and sixteenth centuries, and in the seventeenth became established in Kamrup and Goalpara. On the breaking up of the Mogul Empire, the Mussulmans in Assam were cut off from their coreligionists and became lax in their observances and doctrines. To quote Mr. Moore:

Many of them hold the doctrines of Islam very loosely, or are very ignorant of what they are. Still they present a solid front against polytheism and idolatry; but the vices so characteristic of the followers of the prophet find a fertile soil and attain luxuriant growth in the Mussulmans of Assam. Although no hour of the day goes past without lying and deceit, if with no more outrageous sins, do they not pray to the prophet four times a day, and will he not on this account plead effectually for them with the one God, whose prophet he is? Works of merit, to counterbalance their demerit before God, are the great desiderata with both Mussulmans and Hindus. " Blessed are the pure in heart " is not among their Beatitudes.

The Animists are not idolaters. To them the forests and streams and caves are the abodes of countless malignant spirits who are always bringing evil upon them, and who must be propitiated with animal sacrifices. Theirs is a life of fear. Their thoughts are full of dread of these countless unseen enemies. Some may have a belief in benignant spirits, but they give them little thought. Their spirit-worship is a groping after God and an effort to reach his ear through a vicarious sacrifice, a yearning which the Lamb of God must satisfy or it goes forever unsatisfied.

WORK OF OTHER SOCIETIES*

Besides the work of the Missionary Union work is carried on by three other Protestant societies.

The *Welsh Calvinistic Methodists* began in 1841 among the Khasis, a hill tribe numbering about 178,000, and occupying mainly the Khasi and Jaintia Hills, next east of the Garos, in the central range. Their work has been confined mostly to this people, although recently some work has been begun among the Lushais, a hill tribe to the south, bordering on Burma, where they are meeting with success. They have conducted a strongly manned, vigorous and eminently successful mission, both evangelistic and educational. The revival fires in Wales spread to the Khasi Hills, and thence to other parts of India.

The *Society for the Propagation of the Gospel* also began work in 1841, among a semi-hinduized Bodo tribe of the plains, the Cacharis, at Tezpur, in Darrang. This society

A Typical Garo Group

has also for several years carried on a mission among the immigrant or tea garden population about Dibrugarh, in upper Assam. They have not met with large numerical success. In the words of the government census of

* See article by Rev. W. F. Dowd, in *Missionary Magazine* for September, 1907, page 369.

1901, "The efforts of the established church seem to have been singularly unblessed."

The *German Evangelical Lutherans* have in very recent years taken up work among the immigrant peoples of upper Assam. They have long carried on a successful mission work in central India, among the people from whom many of the tea garden laborers in Assam have been drawn, and recently they extended their work to Assam. Their principal work is in the Dibrugarh district.

BEGINNINGS OF BAPTIST MISSIONS

Our early Burma missionaries, in their frequent, energetic and courageous explorations, came often upon the hill people of the north of Burma, who attracted their attention. Inquiries brought from government officers the strongest appeals to undertake a mission among them. Rev. Nathan Brown, then in Moulmein, Burma, who seemed just the man for such work, was more than ready for the attempt. In 1834 he wrote, "At the present time Sadiya [eastern Assam] is thus the most feasible entrance from the interior [of India] to the empire of China." Missionaries and officers and citizens of India approved and encouraged the project, and some of the latter offered large sums of money in aid. The Board at Boston authorized the undertaking.

A Naga Sash

Messrs. Nathan Brown and O. T. Cutter, with their families, arrived at Calcutta from Moulmein September 2, 1835. With each family in a Bengali boat they began their long journey from the latter city November 20. Their frail craft were some five or six feet in width and twenty or thirty in length, with roofs of split bamboo and palm leaf. They passed through the great delta, up the Hooghly to the Ganges, down that to the Brahmaputra, and thence upward into Assam. Sometimes their boats

would be whirled about and down by the current, again dashed and torn by wind and rain, while the river was filled with turtles, porpoises and crocodiles, and the jungle with wild elephants, rhinoceroses, buffaloes, deer, tigers, leopards, wild hogs, jackals, snakes, etc. They reached Sadiya, March 23, 1836, after a tedious journey of four months from Calcutta.

Naga Christian Workers

A school was opened on June 6, which within a week had twenty boys, with five learning English with "eagerness truly astonishing." Other schools were started in villages two and three miles away, managed by Mr. Cutter, who visited them nearly every day; and zayats were built at different places by the roadside for preaching. Mr. Cutter also managed the press and printing, while Mr. Brown gave his attention to the preparation of books. By the twentieth of June, 1838, about twenty-seven months after their arrival, eleven books, containing 230 pages, had been prepared and 4,850 copies printed, or 135,850 pages, besides thirteen chapters of Matthew.

The Board and the home churches followed the new missionaries with interest, and Rev. Jacob Thomas and Rev. Miles Bronson, with their wives, went out to join them. They reached Calcutta April 11, 1837, and fifteen days later started on their long journey up the Brahmaputra. It was a most unfavorable time of the year. Their progress was slow. Malarial fever began to trouble them, and on June 20 Mr. Bronson was dangerously ill. Rain fell in torrents. Boatmen, unable to

advance, refused to move, so Mr. Thomas started for Sadiya, hoping to obtain medicine, assistance and more men to pull the boats. He approached within sight of his field, and within an hour of the mission house, when "two trees suddenly fell from the bank with a tremendous crash across the middle of his boat, which caused it instantly to sink." The natives claimed to have done their most to save him, but although the water was not deep, he was so held that they could not rescue him. Mr. and Mrs. Bronson and Mrs. Thomas were brought to Sadiya, where Mr. Bronson wrote: "Thus has closed our voyage up this mighty river. The first part of it was one of constant pleasure and enjoyment; of the latter part, how painful the remembrance!"

The following spring (1838) Mr. and Mrs. Bronson left Sadiya for Jaipur, a new station. Soon rumors of war began to fill the atmosphere. The hill tribes became excited, suspicious and defiant, and massacres grew common. Sadiya was attacked, but neither the missionaries nor their homes were harmed. The people fled, however, and the section became almost deserted. It seemed best, therefore, to remove to Jaipur, and on May 12, 1839, after a little over three years in Sadiya, they left homes, zayats and schoolhouses, and with all their goods and the printing presses, moved to the new station and another chapter of the history was begun.

Among the Nagas

Jaipur had been selected because it was the headquarters of the new tea industry and had a fair prospect of rapid growth. Chinese and other laborers were coming from Calcutta. Kamptis and Singphos were near, on the road into Burma. The following January (1839) Mr. Bronson, with his assistant, a lad from Mrs. Cutter's school in Sadiya, made a trip to the Naga Hills. The Nagas were much excited at the approach of a white man, and it was three days before they reluctantly permitted his entrance to the village. He won his way

into their confidence, and then returned to Jaipur, just in time to hear of the troubles at Sadiya.

Early in 1840 he and his family removed to the Naga village, and the same year Rev. Cyrus Barker, Mrs. Barker and Mr. Bronson's sister, Miss Rhoda Bronson, reached Jaipur from America. Miss Bronson's service lasted only seven months, when she was called to her heavenly home.

On account of the lack of workers, and much sickness, together with the smallness of the tribe, it was with great reluctance decided to give up this work among the Nagas, and to turn attention to the Assamese. In 1843 Jaipur was also abandoned. The work accomplished during the seven and a half years had been noteworthy. Thousands of copies of tracts and scripture portions had been prepared, printed in different languages and distributed. A few converts of the stronger and more useful character had been gathered and baptized.

The Mission Compound at Tura

PRESENT BAPTIST MISSION WORK

Notwithstanding what is done by these other societies, the Brahmaputra Valley, with its hill tracts south, east and north, are largely American Baptist Missionary Union ground, ground which God has, in a wonderful way,

placed in our hands, which we have attempted to cultivate and for which American Baptists ought to feel themselves responsible.

In this territory we have fourteen stations: On the plains, beginning from the west, Goalpara, Gauhati, Nowgong, Golaghat, Jorhat, Sibsagor, North Lakhimpur, Dibrugarh and Sadiya; and in the hills, Tura, Tika, Kohima, Impur and Ukhrul.

Our work naturally falls under three heads, namely, for the Assamese, for the immigrants, and for the animistic aborigines, mostly hill people.

Work for Assamese

For many years after the early missionaries were compelled to leave Sadiya, and had abandoned the Naga Mission, the Assamese absorbed attention. Two things, however, have militated against very great success in the Assamese work. Assamese Hinduism, with its caste rules of iron, with its overbearing and enslaving priesthood and with its weak conception of sin, has tended to make progress difficult in the winning of its votaries to a better faith. In addition to this, the small number of missionaries and native workers, and the

Missionaries and Schoolgirls at Nowgong

Miss Long Miss Miller

inefficiency of the latter, untrained as they are, have been crippling hindrances to aggressive work. As stated in the Annual Report of 1907, "The outstanding feature of the Assam Mission is the continuous lack of missionary strength." A statement in the report of 1908 is significant in reference to this branch of the work:

> While work for the Assamese people is conducted at several stations, it is more or less overshadowed by the larger and more fruitful work for immigrant peoples, Garos and others. No missionaries give their time exclusively to this race.

Moreover, in the fields where Assamese work exists in conjunction with that for other races, inevitably the more responsive peoples will receive the greater attention, and the less responsive Assamese will be neglected. But the work for the Assamese is not without promise and a degree of success. Though the converts have thus far been numerically few, encouraging results may surely be expected from increased effort.

Work for Immigrant Peoples

The Immigrant work has yielded much larger results than has the Assamese. Not a few of the immigrants had received some Christian instruction in Central India before coming to the tea gardens of Assam, and Christian teachers have found them with open ears and receptive hearts. As a people they have seemed to be ignorant, but Christ is transforming them, and the outlook is steadily brightening. A few years ago the Christians were indifferent to their needs, hardly willing to make any real effort for their own spiritual or educational advancement. But recently they have received a marked spiritual uplift, and this seems to have come to them largely in connection with their Upper Assam and North Lakhimpur associational organizations and meetings. They have shared in the revival influences that were felt so graciously in other parts of the province. This people, coming in great numbers as tea garden laborers but remaining as permanent inhabitants, will in God's providence have a powerful influence on upper Assam.

Work among this people in Assam was begun in Sibsagor in 1871. It is now carried on from Sibsagor, North Lakhimpur, Dibrugarh, Golaghat, Jorhat and Nowgong, from which stations efforts are also made for the Assamese proper. Dibrugarh is the center of a large immigrant population, as it has an extensive tea industry; but for several years we have had no evangelistic missionary there. The field has been looked after by Mr. Petrick, in addition to his own at Sibsagor. Dibrugarh is a town of about 11,000 inhabitants, with no missionary near.

Work for Aborigines

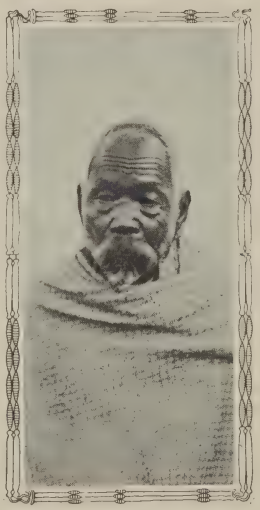
Dr. Bronson gave up his work for the Nagas in 1841. Work for the animistic aborigines was not resumed until 1867, when he was called to baptize and organize the first church among the Garos. This work is now carried on, in lower Assam, from Tura and Gauhati among the Garos, and from Goalpara among the Rabhas; in central Assam, from Tika among the Mikirs; and in upper Assam, from Impur among the Ao, Lhota, Sema and other Naga tribes; from Kohima among the Angami, Sema and other Nagas, and from Ukhrul in Manipur among the Tangkhul Nagas, indirectly also for the Manipuris. From Sadiya, the scene of Dr. Brown's first efforts, a work of much promise is opening up for the Abor and Miri tribes of the lower Himalayas and the adjoining plains, with an unbounded prospect toward Tibet and the regions beyond.

A Garo Earring

While the efforts for the Assamese and the immigrants are largely homogeneous in character, carried on from the same stations, through the same language and by the same workers, the work and plans for one field being equally applicable for another, it is quite different among

these hill peoples. Though they are all spirit-worshipers, savages, wholly illiterate, their languages so differ and the tribes are so distinct that usually work accomplished for one tribe cannot be applied to another, save as members of an evangelized tribe become missionaries to the unevangelized. To a large extent educational work and literature must be duplicated for each tribe. In reality, though these are all parts of our Assam Mission, so-called, they are in many respects separate missions, and hence it seems necessary, in order to make the situation clear, to give separate accounts, of the beginning at least, of these distinct enterprises.

THE GAROS*



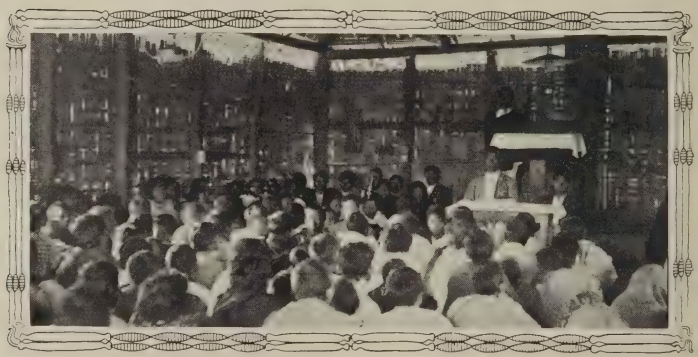
Omed
One of the first two Garo converts

The Garo work God placed in our hands without our seeking it. It really began in 1863, when two Garo men, Omed and Ramkhe, employees in the government police department in Gauhati, came to the native evangelist and sought instruction in Christianity. In 1847, in a school which the government had started in Goalpara for a few Garo young men, hoping thus to get control of their troublesome tribesmen, Ramkhe had received an impulse Godward from a little Christian tract. Though this influence slept, it never died away, and ultimately brought this fruitage. These two soon became gospel messengers to their people, and in 1867, immediately after the first Garo church was organized by Dr. Bronson, mission work

* For a detailed account of this work, see the leaflet "The Gospel among the Garos."

was fully taken up by locating Mr. and Mrs. Stoddard at Goalpara, just outside the territory of the tribe. In 1873, because of their persistent head-hunting propensities, the Garos were definitely brought under government control, and in 1877 Tura was occupied as a mission station and Goalpara given up as a Garo station.

The Garo churches have shown, in a good degree, a willingness to take responsibility for their own work, and have developed a commendable spirit of initiative in carrying it on, both for their own tribe and for strangers far beyond their tribal borders. Even non-Christian



A Garo Association in Session

Garo women occupy a comparatively high position, and, with the new life which Christ gives, take an active part in Christian work.

Although the Christians have suffered little opposition from their tribesmen, oppression by their landlords on the plains and government-forced labor in the hills have led to long-continued strife in the law courts, which has not only heavily taxed them financially, but has been most distracting to Christians as well as to non-Christians. This has hindered the work and tended strongly to worldliness. Nevertheless the mission has prospered,

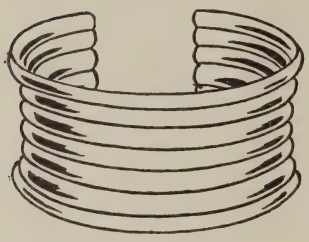
and has fairly well-organized churches, which conduct, in association with the missionaries, educational and evangelistic work.

RABHAS AND MIKIRS

Goalpara was reoccupied in 1895 as a mission station for work among the Rabhas, a partially Hinduized animistic tribe on the plains, joining the Garo Hills. Not very much fruit has yet been gathered, but much faithful seed-sowing has been done. Several Christian schools have been established and a number of converts have been baptized, so that the outlook is encouraging.

The Mikirs, an animistic tribe of 82,000, occupy chiefly a hilly tract lying near our long occupied station of Nowgong. From an early date of the work in Nowgong, the attention of the missionaries was drawn to them. In 1859 Rev. C. F. Tolman, so long a District Secretary of the Missionary Union, joined the Nowgong force with his wife for work among the Mikirs. Illness soon compelled them to leave Assam. In 1863 Rev. and Mrs. E. P. Scott arrived, specially designated to the Mikirs, but after only two years they were obliged to take furlough, and soon after their return to Nowgong he fell a victim to cholera. Mrs. Scott remained and labored for the Mikirs for a while, but was later transferred to Gauhati. In 1871 Rev. and Mrs. R. E. Neighbor arrived at Nowgong, to take the places of Mr. and Mrs. Scott; but the larger part of the work in the Assamese department of the Nowgong station, together with the treasurership of the Assam Mission, rested upon his hands, and during the seven years of his service he could give only secondary attention to the Mikirs. At the end of 1875 nineteen Mikirs had been baptized, but the work has been inadequately sustained and the missionaries have been too burdened with other duties to admit of vigorous prosecution. The mission could hardly do other than forfeit the confidence of the people in our purpose to work for them. In 1891 Rev. P. E. Moore, and in 1895 Rev. J. M. Carvell, went out for the Mikir

work, and later, with their wives, opened a station within the territories of the tribe. Though serious illness has hindered, effort has been pushed with vigor, the confidence of the people has to a large degree been won back and a good foundation laid for future success. The opium habit among them is a serious obstacle, as it is among many peoples in Assam, but is not insurmountable by divine grace. The lack of great results seems to be a sad comment on the half-hearted, intermittent work done for this people.



A Garo Bracelet

NAGAS

Among the Nagas in upper Assam, the division into many tribes and the diversity of languages have made work more difficult, but like the other animistic peoples these are welcoming the gospel. The work is responding to vigorous effort, and abundant results are being achieved. It has thus far been conducted from three different stations: Molung, later removed to Impur, Kohima and Ukhrul.

In 1871 Rev. E. W. Clark, D.D., then in charge of the mission press in Sibsagor, induced Godhula, an Assamese Christian, a pupil of the Nowgong Orphan School of early days, to attempt to acquire the Ao Naga language, from Ao Nagas then living in Sibsagor. In October of that year Godhula, with his Naga teacher, visited Dekha Haimong, a Naga village in independent territory. In April, 1872, after having made several such trips to the hills, Godhula with his wife left Sibsagor for this village, where they remained until the following November, when Godhula again visited Sibsagor with a company of Nagas. Nine related their experience and were baptized. In December Dr. Clark visited the village, when

fifteen more were baptized. In February, 1876, Godhula having spent much time at Haimong during the three intervening years, Dr. Clark again visited the village, and in the following March went there to live. Remembering the character of these warlike savages, among whom honor was measured by the number of fellow-men a man had slain, and remembering that the Naga villages were in constant war among themselves, surely, from the simple human viewpoint, Dr. Clark and his servant were exemplifying the motto on the Union's seal, " Ready for either," sacrifice or service. But they knew in whom they trusted, and God had nobler plans for them than that their skulls should decorate the walls of a savage chieftain's home. Those who have seen what the dwelling of a naked, unwashed Naga savage is like can best picture what must have been the inconveniences suffered by Dr. Clark during the seven and a half months he shared with its owner the house of a Naga bachelor. In October following, with his native Christians and a company of non-Christian Nagas, he established the new Naga village of Molung, of which he became a member, a Naga to Nagas, that he might win Nagas.

A Naga Porter

Early in March, 1878, Mrs. Clark, who had been in America for about four years, recruiting her shattered health, bravely joined her husband in life with this wild, independent people, beyond the protecting influence of the British flag. Dr. Clark, on making application for permission to live among the Nagas, had

received the reply that if he should enter the Naga wilds, he must do so at his own risk, with no expectation whatever of protection from British arms. Let those who would further trace this fascinating story of heroism, read Mrs. Clark's account in her intensely interesting book, "A Corner in India."

Naga Preachers

The Ao Naga country has now been taken under British control. Dr. Clark still (1909) labors at Impur. He has been joined by others, who have relieved him of the burden of the general work, while he is giving his time to literary efforts. Sometimes the pruning knife has had to be applied vigorously to this vine in the Master's vineyard, but the plant has been cleansed thereby and has only sent its roots deeper and branches farther, until Impur has become the center of a prosperous work reaching not only the Aos, but the Lhotas, Semas and

other surrounding Naga tribes. It has bright promise for the future.

In 1885 work for the Lhota Nagas, a tribe of 17,000 situated southwest of the Aos, was opened by Dr. W. E. Witter and Mrs. Witter, largely through the influence and generous financial help of Dr. Clark. This was done at Wokha, then government subdivisional headquarters; but after a short service, though long enough to permit them to reduce the language to writing and publish a grammar, Dr. and Mrs. Witter were obliged to leave Assam in broken health, not to return. A promising field was thus temporarily abandoned, but is now worked from Impur as part of that field.

The work at Kohima also was opened largely through the influence and financial help of Dr. Clark, whose deep interest and earnest, generous effort have been felt in still other fields in Assam. The Angami Nagas are probably naturally the strongest of the thirty Naga tribes in upper Assam. They alone, previous to being brought under British rule, possessed guns, made in part by their own smiths. Their manly figures, the fortifications of their villages, their stubbornness in fighting, their remarkable terraced cultivations, the superior weapons and agricultural implements which they used and their enterprise in making long trading expeditions, even as far as Bombay, marked them as indeed noble savages, though savages still, without civilization or even a written language.

Rev. C. D. King arrived in January, 1879, and with Mrs. King took up work at Samaguting, the government headquarters at that time. Before the end of the year war with the Nagas broke out, and Mr. and Mrs. King were obliged to leave the field temporarily. The conflict soon resulted in the annexation of the Angami country to British territory, and the location of the headquarters at Kohima. This is a village of about 600 houses, situated at an elevation of about 5,000 feet above the sea and with a good climate. It is about fifty miles from the railway by a good cart road. Here the Kings

recommenced work in February, 1881, and remained until December, 1886, when they were compelled on account of illness to return to America. A school had been started, but was closed for want of means. On Mr. and Mrs. King's withdrawal, Rev. and Mrs. S. W. Rivenburg, of the Ao Mission at Molung, took charge of the Kohima work. No books had as yet been produced, and the church consisted of only seven members, only three of whom, one Mikir and two Angami Nagas, were resident. Practically a fresh start had to be made. At the end of five years, Mr. and Mrs. Rivenburg returned to America on account of broken health. No additions had been made to the church, but Matthew, John and the Acts had been translated and 100 hymns and two schoolbooks had been prepared and published in Angami. Mr. and Mrs. Rivenburg returned to Kohima in October, 1894, he having taken the degree of M.D. during his furlough. During succeeding years he has given much attention to medical work.

For twenty-seven months, during the temporary absence of all the Ao missionaries, Dr. and Mrs. Rivenburg took charge of the Ao work at Impur, and save for one short visit, Kohima was without a missionary. In 1906, when Dr. and Mrs. Rivenburg again took furlough, leaving the work in charge of Rev. H. B. Dickson and Mrs. Dickson, although but few had been added to the church, much good foundation work had been done, some reliable workers had been prepared, and a good station school of 80 pupils had been established. Since then a goodly number of Angamis, Semas and Kachas have been baptized; the church and the school have prospered and grown; a loud call has developed for a new mission to the Semas; and the outlook is full of promise.

The Tangkhul Nagas form one of several aboriginal tribes within the small state of Manipur, south of the Naga Hills District. This little dependency, whose capital is 150 miles from the nearest railway, and difficult of access, won an unenviable fame in 1891 by treacherously massacring the chief commissioner of Assam, the

British political agent to its own petty court, and five other English officers. Two months before this, Rev. William Pettigrew and two other young men, sent out by the late Mr. Robert Arthington, of Leeds, England, arrived in Calcutta to open work among some aboriginal tribe of eastern Bengal. This massacre led Mr. Pettigrew and one companion to make plans to enter this state, and they soon located near its western frontier and began studying Bengali and Manipuri. However, Mr. Pettigrew's colleague, Rev. James Craighead, joined the Union. In January, 1894, the political agent, though not yet the government of India, permitted Mr. Pettigrew to enter the capital, Manipur. He could begin preaching at once, and soon started a school. The Manipuris are not wholly illiterate, but there was only one small and inefficient school in the whole state, and Mr. Pettigrew's school soon became popular.

It was nearly eighteen months before full permission was granted by the Indian Government for Mr. Pettigrew to remain in Manipur. He was prohibited from doing direct evangelistic work, and the school, which had been supported by the government, was taken out of his

The Bazar at Manipur

hands. But during the enforced waiting he had translated and published in Manipuri, Luke, John and Acts, and before leaving on furlough had the joy of knowing that every copy was in the hands of Manipuris who could read them.

It was finally decided by the British officer acting as political agent during the minority of the young rajah that Mr. Pettigrew should have charge of the educational work of the state, and he was appointed an honorary inspector of schools, in which position he served for nine years. The people were without text-books, and it was Mr. Pettigrew's task to prepare them.

The Manipuris were not originally Hindus, and now it is said that they are not recognized by orthodox Hindus, but they have, nevertheless, become Hindus of a most rabid type. Their opposition resulted, in 1895, in a decision by the government of India that Mr. Pettigrew could remain in the state only on condition that he confine his mission work to a hill tribe to the northeast of the capital. This is a warlike, savage tribe of head-hunters, the Tangkhul Nagas, numbering about 20,000, and Mr. Pettigrew was given to understand that the government would not hold themselves responsible for any action of this wild people towards himself or his property. The question was for him to decide whether he would accept the risk and the challenge and alone take up his abode among them, people who gloried in taking human life and the dwellings of whose chiefs were decorated with human skulls, or whether he would abandon the Manipur State. After a tour of inspection he made a home in the midst of this tribe at Ukhrul, three days' journey from the capital, on a mountain 6,400 feet above sea level. In February, 1896, a month before taking up this work, Mr. Pettigrew was transferred from the Arthington Mission to the Missionary Union. Thus far he had labored alone, but during the summer he built a home there in the mountains, and in December a lady arrived from England, there was a wedding in Calcutta and Mrs. Pettigrew has since worked with him, lessening his loneliness, sharing his labors and doubling his efficiency. For a more detailed account of their heroic work, see the *Baptist Missionary Magazine* for September, October and November, 1905.

They have reduced to writing the language of these

hillmen, established schools among them and given to them, as to the Manipuris, parts of the New Testament, schoolbooks and hymns in their own language. A church has also been gathered. The old heathen customs are strong, however, and it has become a serious problem to impress upon new converts the necessity of cutting loose entirely from them all.

It was hoped that when the young rajah of this state, educated by the British Government, came into power, he might give permission to reopen work for the Manipuris themselves, but application for such permission has not yet been granted. For this we must wait until, in answer to prayer, the King of kings opens the door for salvation to enter.

THE ABORS AND MIRIS

There is yet another of this congeries of missions in Assam which invites our attention and interest. As we have seen, Sadiya was occupied in 1836 by Messrs. Brown and Cutter, but later abandoned. Work was resumed in this station a few years ago by men sent out by Mr. Arthington. It was not his policy to labor long for any one people, but to deliver the message and move on. After his death the two able young missionaries of his mission joined the English Baptist Mission, and took up work in the Lushai Hills. After some negotiations, the mission at Sadiya was passed over to the Missionary Union, funds

Miri Boys at Sadiya

for its establishment being provided from the Arthington estate. Rev. L. W. B. Jackman and Mrs. Jackman were appointed in 1905, and Dr. H. W. Kirby and his wife joined them the next year. A medical work which had been established by the resident government officer was transferred to the mission. While efforts are made to reach the plains people, the Assamese and immigrants, the missionaries plan especially to work among the hillmen to the north, and to push on up towards that last great closed land, Tibet. As these peoples beyond the border are independent of British control, and are not included in the census, their numbers are not yet known; but there are many of them and they are very inviting for mission work. The peoples accessible from Sadiya are Miris, Abors, Mishmis, Kamptis and Singphos, besides Assamese and immigrants. In language the Miris and Abors can be treated, so far as mission work is concerned, as practically one people. The Miris have become partly Hinduized, while the Abors, the more vigorous people, are pure spirit-worshipers.

Literary work has been begun in the Miri-Abor language, and during the cold season of 1907–8 Mr. Jackman, having after considerable delay secured permission to cross the frontier, made two visits into independent territory. He received a most friendly welcome, and invitations were given by two tribes to visit them again the following season. Later visits have strengthened the pleasant relations thus begun, and the way now seems open for advance among these strong hill tribes.

Situated as it is near the best pass and the probable future road into Tibet, and not far from West China or from the tribes reaching into North Burma, Sadiya stands at the entrance to great fields untouched by the gospel, and to which the Master bids us go forward. There is much land to be possessed, and is not the promise of Joshua ours? "Be strong and of a good courage. . . . Every place that the sole of your feet shall tread upon, to you have I given it."

ORGANIZATION

The converts in our Assam Mission are organized into churches, which on the older fields to a good degree have pastors and are self-supporting. These churches are organized into associations: the Garo Hills, the Kamrup, the Upper Assam, the North Lakhimpur and the Naga Hills associations. The annual meetings of these are rallying points, where the whole forces, through their delegates, take stock of munitions of war, plan the campaigns for the new year, and strengthen one another for the conflict ahead.

The missionaries are organized into a conference. This meets biennially for spiritual refreshment, mutual encouragement, discussion of matters of deep interest to the mission and planning for the advancement of the work. This, with its committees, has rendered valuable service in unifying and developing the mission.

EVANGELISM

Proclaiming and imparting the gospel is the great aim of all departments of the work. Whether the missionaries preach in the market-place, teach school or develop industrial plants, there is the one aim, to help the people

Preaching in the Bazar at Nowgong

to know Christ and him crucified. Hearts changed through the entrance of the gospel of Christ are the ground from which the best fruits of Christian civilization must grow.

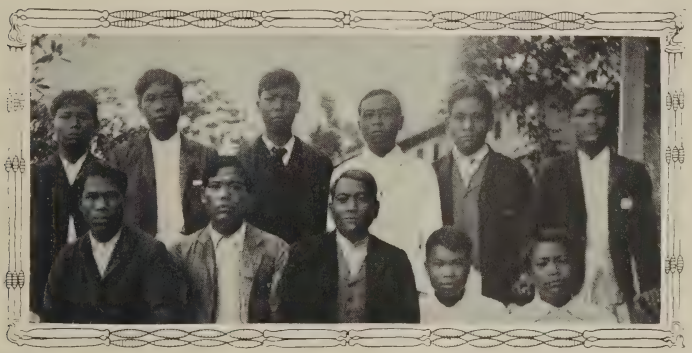
Evangelists are maintained, some by use of foreign funds, more by funds supplied by the churches, especially by funds contributed by the Christian women. But a greater number of evangelists should be trained, and still more should the Church be aroused to pray the Lord of the Harvest to thrust forth the laborers and to fill with the Spirit those sent out. Many of the small tribes in and about Assam await the evangelists from the tribes already partly evangelized. A wide field lies open, which has hardly been touched.

EDUCATION

Educational work has been conducted by the mission from the first. The missionaries are irresistibly drawn to this work,—forced to it by the circumstances and needs of the situation. The animistic hillmen are found without even a written language, and the immigrant peoples are almost equally illiterate. We must educate before some of the best means of evangelizing and of building up the evangelized can be utilized. In this education, among these backward races, the missionary has been found to be the most efficient agent. Not only must facilities be supplied, but the people must be stimulated to use them when supplied, and the missionary is the one best qualified to administer this stimulant. Thus education goes hand in hand with evangelization. In fact, mission education in Assam is emphatically and efficiently evangelistic; the Christian school, taught by the Christian teacher, has been the nucleus around which has so many times sprung up the Christian community and the Christian church.

Most of the education is primary, aiming in the villages to give, besides religious instruction, a workable knowledge of reading, writing and arithmetic. In addition to these primary schools, there are five training

schools, at Tura, Impur, Kohima, Ukhrul and Jorhat, respectively. Until recently a school has also been maintained at Goalpara, whose aim was to train workers for the Rabha work. In all of these schools the Bible has been regularly taught. The Jorhat school aims principally to prepare pastors and evangelists for their work. In the others effort has been rather to respond to the demand for a more general education, and not only to prepare teachers for the primary schools, but



Schoolboys at Tura

to lay the foundation for larger educational development. Recently a normal department has been added to the Jorhat school, to train teachers for the village schools. On the Tura field, at least, the urgent need is being felt by missionaries and converts of a theological school for the special training of pastors and evangelists.

Primary education is obtained by the girls for the most part in village schools, where they study with the boys. Among the Garos at Tura and the Nagas at Impur coeducation is conducted in the training schools, with satisfactory results.

For the peoples of the plains a very prosperous and successful advanced girls' school is maintained at Nowgong, which in recent years has grown in popularity and

efficiency. The religious revival which in 1905 greatly blessed the work in several of the valley fields was specially marked in this school, and has wrought great changes in the lives of the girls, resulting in a deepening of spiritual life and experience, a more complete surrender of life to Christ than was known before, a hungering for Bible instruction and a deep desire to impart to others the unspeakable riches in Christ which they themselves have received. Of this Miss Long writes:

> Through the revival our school has touched hundreds of lives. In the coming years it is bound to touch many more. . . . Opportunity calls loudly at our door. . . . Women are asking for Bible instruction; children knock at our doors for admission. If these women can be trained, the children gathered in and taught and won for Jesus, a band of workers that will win thousands to Christ will be the rich reward for the kingdom of God.

The efficient workers come, and for the most part must come, through the schools. Hence the necessity for mission schools has been recognized and magnified from the beginning. An orphan school was started about 1844 by the mission at Nowgong, and for ten years prospered, but a deputation from America in 1854 disapproved and its discontinuance resulted. In view of the need then felt by the workers on the field, and in view of the fact that a number of the most efficient native workers in different parts of Assam in the first generation of mission work were trained in that school, deep regret has been felt through all these years that the school could not have been continued.

In view of the secular education given, the government has been very ready to grant financial aid to these schools, especially those among backward races. The native communities are urged to remember that this work is theirs, and to bear what they can of the burden of it. At least among the hill tribes, they build their own school and church buildings, save in the mission stations; and, at least among the Garos, they contribute towards the support of the teachers.

INDUSTRIAL WORK

Industrial work has been undertaken in connection with the Tura and Jorhat training schools, in the former a cotton ginning establishment being conducted, while in the latter carpentry is taught. The immediate object in both cases is to give the pupils opportunity to earn their support while pursuing their studies. It is believed that a young man who earns his way through school is better qualified to become an efficient helper of his people than one who has been carried through by outside help.

Cotton Ginning at Tura

LITERATURE

Christian literature is one of God's greatest gifts to the Church and one of the most efficient and necessary means in the establishment of the Kingdom. The obligation to supply it rests upon the missionaries. But the difficulties in the way of producing such literature in Assam are great. The diversity of languages requires the duplicating of the work for the different fields, and all of these languages, save the Assamese proper, have had first to be reduced to written form. Furthermore, very few of the workers can ever give to literary work more than remnants of time and strength, after other demands have been met.

The Bible has been translated and published in Assamese, the New Testament and Genesis in Garo and parts of the New Testament in Mikir, Ao Naga, Angami Naga, Tangkhul Naga and Manipuri. Text-books have been written and published in all of these languages. A good beginning has also been made in the Miri-Abor. Some

of the scripture versions have been revised, as also some of the text-books, and printed in repeated editions. Some Sunday school literature has been published, as lesson leaflets in Assamese, and the Blakeslee lesson series on the Life of Christ in Garo. Hymns, catechisms and tracts have been published in several languages.

A Garo Necklace

The *Orunodoy*, or *Star of the East*, was issued monthly in Assamese for a good many years. Later its place has been taken by the *Dipti*. The little Garo monthly, *Ackikni Ripeng*, or *Garo's Friend*, is now in its twenty-ninth year and has been most helpful.

It is self-evident that much more needs to be done in producing a wholesome, stimulating, morally elevating literature for these peoples just emerging from heathenism, and many of them from savagery. It must be done, if they are to be developed as they should be. They *will read*. There is an abundance of evil literature. We must see that there is a supply of the wholesome and helpful.

MEDICAL WORK

Medical mission work is loudly demanded on such a field, especially among the spirit-worshipers. A great part of their worship has been with the aim of escaping from sickness and physical ills. When they abandon heathenism, they still look to their religious teachers for help in times of sickness. Much has been done by the medically uneducated missionary. Now we have medical missionaries in Tura, Sadiya and Kohima. Mr. Pettigrew, of Ukhrul, took some studies in medicine during his last furlough and has a dispensary. Dr. Crozier in Tura has succeeded in making his medical work practically self-supporting, save for his own salary. He has a good hospital, and is assisted by Miss Robb, a

trained nurse, so that the work has been put upon an efficient working basis.

THE NEED FOR REENFORCEMENT

More than eighty years ago we felt called to locate our missionaries in extreme upper Assam. We rightly interpreted these calls as voicing God's call. The purpose was to reach the tribes there, the Shans in upper Burma and the peoples of western China, but Providence turned us back towards the peoples of Assam. We then thought Assam a strategic point for the conquest of greater countries. So it was, and as time passes its strategic position is becoming even more evident. From Assam we can make effective flank movements to join our forces working northward in Burma and westward in China, and make a direct movement on Tibet; and Indiaward we can help to solve the problems of India's crisis. What a splendid opportunity! But to make these advances effectually we should do more to take Assam itself. Our representatives, who stand in closest touch with the needs of Assam, have been pleading for more workers during all the years past, and these pleas have been reiterated by the Executive Committee, but they have met too inadequate a response. Are there not redeemed lives to be invested to meet some of these needs? What, for instance, of the work at Gauhati, where one man and wife and one single woman stand alone in a town of 14,000 people, with a large Garo community to the south and 400,000 people to the north, many of them promising aborigines, people to whom the door has been open and practically unentered for eight decades? Or Nowgong, or the immigrant work of upper Assam, where more help is imperatively demanded?

There are indeed many loud calls, at home and abroad, but surely the churches have abundant ability to respond to all. So shall the danger of condemnation before the Master's throne be exchanged for exultant realization of the joy in well-invested lives, and in results for the establishment of Christ's kingdom on the earth.

Roster of Missionaries to Assam

Complete to May 1, 1909

Abbreviations: m., married; * deceased while in service; † retired from the mission and still living (1909); ‡ retired from the mission and since deceased.

Name	Date of Arrival
*Amy, Miss Laura A. (m. Rev. J. M. Carvell)	1890
*Barker, Rev. Cyrus	1839
‡Barker, Mrs. Jane Weston	1839
Boggs, Rev. S. A. D.	1891
Boggs, Mrs. Isadore Whitney	1891
Bond, Miss Ella C.	1885
Bowers, Rev. A. C.	1907
Bowers, Mrs. Florence G. Hull	1907
†Brandt, Miss Anna V. (m. Rev. R. Maplesden, of South India)	1881
*Bronson, Rev. Miles (m. Mrs. F. A. S. Danforth; Miss Mary D. Rankin)	1836
*Bronson, Mrs. Ruth M. Lucas	1836
*Bronson, Miss Rhoda M.	1839
*Bronson, Miss Maria	1871
‡Brown, Rev. Nathan	1832
‡Brown, Mrs. Eliza W. Ballard	1832
†Burdette, Rev. C. E. (m. Miss Miriam Russell)	1883
Carvell, Rev. J. M. (m. Miss Laura A. Amy)	1894
Carvell, Mrs. Alice M. Parker	1898
Clark, Rev. E. W.	1868
Clark, Mrs. Mary Mead	1868
‡Comfort, Rev. M. B.	1866
‡Comfort, Mrs. Jennie E.	1866
‡Craighead, Rev. James (m. Miss Ida M. Kushmore, of Burma)	1893
†Craighead, Mrs. Ida M.	1893
Crozier, Rev. G. G., M. D.	1899
Crozier, Mrs. Mabel Bosworth	1899
‡Cutter, Mr. O. T.	1831
‡Cutter, Mrs. Harriet B. Low	1831
*Danforth, Rev. A. H.	1847
*Danforth, Mrs. Frances A. Studley (m. Rev. Miles Bronson)	1847
*Dauble, Rev. G. (m. Miss M. S. Shaw)	1850
†Daniels, Miss Lolie (m. Rev. A. J. Parker)	1896
Dickson, Rev. H. B.	1901
Dickson, Mrs. Eleanor A. McAfee	1901
Dowd, Rev. W. F.	1900
Dowd, Mrs. Muriel A. Massey	1900
Dring, Rev. William	1890
Dring, Mrs. Esther Stannard	1890
Firth, Rev. John	1893
Firth, Mrs. Ida L.	1893
Gurney, Rev. A. K.	1874
Gurney, Mrs. Mary F. Lawrence	1877

Name	Date of Arrival
†Haggard, Rev. Fred P.	1893
†Haggard, Mrs. Fannie L. Snow	1893
†Hallam, Rev. A. A.	1891
‡Hallam, Mrs. Rachel Thompson	1891
Harding, Rev. F. W.	1907
Harding, Mrs. Nellie M. Hurd	1907
Holbrook, Miss Linnie	1906
Jackman, Rev. L. W. B.	1904
Jackman, Mrs. Susie D. Ransom	1904
*Keeler, Miss Orrell C. (m. Rev. M. C. Mason)	1875
†Keith, Rev. T. J.	1871
†Keith, Mrs. Pollie A.	1871
†King, Rev. C. D. (m. Miss Anna M. Sweet)	1878
Kirby, H. W., M. D. (transferred from Africa)	1906
Kirby, Mrs. Mary E. Reeves	1906
†Klein, Rev. F. W.	1890
†Klein, Mrs. Jennie J. Lounsbury	1890
Long, Miss Anna E.	1900
Longwell, Rev. R. B.	1906
Longwell, Mrs. Bernie Ballentine	1906
Loops, W. A., M. D. (m. Miss E. Vincy Preston, of South India)	1905
Loops, Mrs. E. Vincy Preston	1906
Mason, Rev. M. C. (m. Miss Orrell C. Keeler; Miss Nettie Purssell)	1874
*Mason, Mrs. Fidelia Howes	1874
*Mason, Mrs. Clara M. Arthur	1884
Mason, Rev. W. C.	1902
Mason, Mrs. Florence N. Smith	1903
†Mason, Miss Stella H.	1888
Miller, Miss Ella G.	1902
Moore, Rev. P. E. (m. Miss C. E. Purssell)	1890
Moore, Rev. P. H.	1879
Moore, Mrs. Jessie Traver	1879
†Morgan, Miss Henrietta	1895
†Munger, Rev. I. E.	1896
*Munger, Mrs. Helen W. Ankeney	1896
†Neighbor, Rev. R. E.	1870
†Neighbor, Mrs. Anna M. Bell	1870
†Parker, Rev. A. J. (m. Miss Lolie Daniels; Miss Alberta Sumner)	1898
Paul, Rev. Joseph	1894
Paul, Mrs. Clara E.	1894
†Perrine, Rev. S. A.	1892
†Perrine, Mrs. Rosie L.	1892
Petrick, Rev. C. E.	1889
Petrick, Mrs. Clara Stengel	1889
Pettigrew, Rev. William	1896
Pettigrew, Mrs. Alice Goreham	1896
Phillips, Rev. E. G.	1874
Phillips, Mrs. Ella V. Howes	1874

Name	Date of Arrival
Protzman, Miss Helen M.	1907
Purssell, Miss Nettie (m. Rev. M. C. Mason)	1885
*Purssell, Miss Charlotte E. (m. Rev. P. E. Moore)	1887
*Rankin, Miss Mary D. (m. Rev. Miles Bronson)	1872
Rivenburg, Rev. S. W., M. D.	1883
*Rivenburg, Mrs. Hattie E. Tiffany	1883
Robb, Miss N. Agnes	1907
†Rood, Miss Alice J.	1894
†Russell, Miss Miriam (m. Rev. C. E. Burdette)	1878
*Scott, Rev. E. P.	1862
†Scott, Mrs. Anna H. Kay, M. D. (appointed to China in 1889)	1862
‡Shaw, Miss M. S. (m. Rev. G. Dauble)	1850
Stephen, Rev. A. E.	1893
Stephen, Mrs. Maggie Sutherland	1894
†Stoddard, Rev. I. J.	1847
†Stoddard, Mrs. Drusilla Allen	1847
*Sumner, Miss Alberta (m. Rev. A. J. Parker)	1896
Swanson, Rev. O. L.	1893
Swanson, Mrs. Emelia H. Wenberg	1893
†Sweet, Miss Anna M. (m. Rev. C. D. King)	1875
*Thomas, Rev. Jacob	1836
‡Thomas, Mrs. Sarah M. Willsey (m. Rev. S. M. Osgood, of Burma)	1836
†Tolman, Rev. C. F.	1858
‡Tolman, Mrs. Mary R. Bronson	1858
Tuttle, Rev. A. J.	1901
Tuttle, Mrs. Frances K. Davidson	1901
*Ward, Rev. William	1850
*Ward, Mrs. Cordelia S.	1850
*Ward, Mrs. Susan R.	1860
†Wherrett, Miss Gertrude	1900
‡Whiting, Rev. S. M.	1850
‡Whiting, Mrs. Elizabeth Flint	1850
Wilson, Miss Isabella	1895
†Witter, Rev. W. E.	1883
†Witter, Mrs. Mary A. Potter	1883
†Yates, Miss Nora M.	1891

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